the Alliance Weekly

DECEMBER 5, 1956

AN AFRICAN SCHOOLGIRL

In this issue

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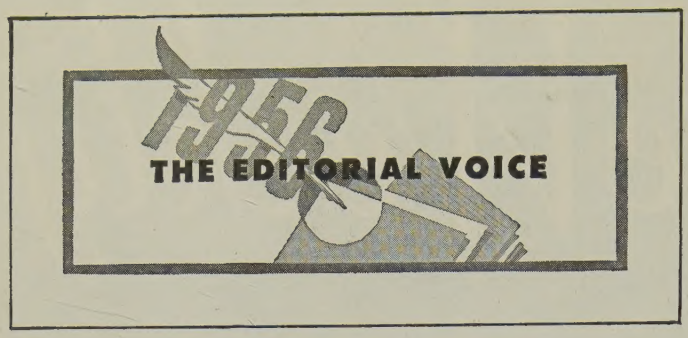

BORN AFTER MIDNIGHT

Among certain revival-minded Christians I have heard the saying, "Revivals are born after midnight."

This is one of those proverbs which, while not quite literally true, yet points to something very true.

If we understand the saying to mean that God does not hear prayer for revival made in the daytime, it is of course not true. If we take it to mean that prayer offered when we are tired and worn-out has greater power than prayer made when we are rested and fresh, again it is not true. God would need to be very austere indeed to require us to turn our prayer into penance, or to enjoy seeing us punish ourselves by intercession. Traces of such ascetical notions are still found among some gospel Christians, and while these brethren are to be commended for their zeal, they are not to be excused for unconsciously attributing to God a streak of sadism unworthy of fallen men.

Yet there is considerable truth in the idea that revivals are born after midnight, for revivals (or any other spiritual gifts and graces) come only to those who want them badly enough. It may be said without qualification that every man is as holy and as full of the Spirit as he wants to be. He may not be as full as he *wishes* he were, but he is most certainly as full as he *wants* to be.

Our Lord placed this beyond dispute when He said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Hunger and thirst are physical sensations which, in their acute stages, may become real pain. It has been the experience of countless seekers after God that when their desire became a pain they were suddenly and wonderfully filled. The problem is not to persuade God to fill us, but to want God sufficiently to permit Him to do so. The average Christian is so cold and so contented with His wretched condition that there is no vacuum of desire into which the blessed Spirit can rush in satisfying fullness.

Occasionally there will appear on the religious scene a man whose unsatisfied spiritual longings become so big and important in his life that they crowd out every other interest. Such a man refuses to be content with the safe and conventional prayers of the frost-bound brethren who "lead in prayer" week after week and year after year in the local assemblies. His yearnings carry him away and often make something of a nuisance out of him. His puzzled fellow Christians shake th heads and look knowingly at each other, but like blind man who cried after his sight and was rebu by the disciples, he "cries the more a great deal." A if he has not yet met the conditions or there is so thing hindering the answer to his prayer, he may p on into the late hours. Not the hour of night but state of his heart decides the time of his visitation. him it may well be that revival comes after midni

It is very important, however, that we unders that long prayer vigils, or even strong crying and te are not in themselves meritorious acts. Every bless flows out of the goodness of God as from a fount Even those rewards for good works about which cer teachers talk so fulsomely, and which they always in sharp contrast to the benefits received by grace al are at bottom as certainly of grace as is the forgive of sin itself. The holiest apostle can claim no more t that he is an unprofitable servant. The very angels e out of the pure goodness of God. No creature "earn" anything in the usual meaning of the word. things are by and of the sovereign goodness of God

Lady Julian summed it up quaintly when she wr "It is more honor to God, and more very delight, t we faithfully pray to Himself of His goodness and cle thereunto by His grace, and with true understand and steadfast by love, than if we took all the me that heart can think. For if we took all those me it is too little, and not full honor to God. But in goodness is all the whole, and *there* faileth right nou . . . For the goodness of God is the highest prayer, it cometh down to the lowest part of our need."

Yet for all God's good will toward us He is una to grant us our heart's desires till all our desires H been reduced to one. When we have dealt with carnal ambitions; when we have trodden upon lion and adder of the flesh, have trampled the dra of self-love under our feet and have truly recko ourselves to have died unto sin, then and only t can God raise us to newness of life and fill us v His blessed Holy Spirit.

It is easy to learn the doctrine of personal rev and victorious living; it is quite another thing to t our cross and plod on to the dark and bitter hil self-renunciation. Here many are called and few chosen. For every one that actually crosses over the Promised Land there are many who stand fo while and look longingly across the river and then sadly back to the comparative safety of the sandy wa of the old life.

No, there is no merit in late hour prayers, bu requires a serious mind and a determined heart to past the ordinary into the unusual. Most Christ never do. And it is more than possible that the soul who presses on into the unusual experience rea there after midnight.

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Be sure your Campaign lists are mailed by Decembe

Keeping Old Churches Open

By REV. WALLACE ARTHUR ALCORN

The article by Dr. Kenneth P. Berg which appeared in our issue of November 7 has stirred considerable interest. Rev. Wallace Arthur Alcorn, a Baptist pastor, has contributed the following thoughtful and thought-provoking piece in which he pleads the cause of the suburban church but insists also that we dare not abandon the city church. . . . While THE ALLIANCE WEEKLY *is the official organ of The Christian and Missionary Alliance, we are ready to admit that some of our sister churches are doing a better job of extension work than we are; and we stand ready to learn from them whatever they have to teach us. . . . Mr. Alcorn not only provides some excellent information about how to attack the suburban church problem, but gives sound and compelling reasons for keeping the urban church open also. We are grateful to him for this enlightening article.*—EDITOR.

PENING new churches in subur- areas is a task that demands im- diate attention by all evangelical rches who take the Great Com- sion seriously. This was made y clear by Dr. Kenneth Paul g in the November 7 issue. Such article should not have been essary, of course, since this is ious to anyone who is pre- upied with soul-winning. This is n after just a moment's reflection n the sight of acre after acre d with new homes on the out- ts of all metropolitan areas in this ntry. Whereas in years—even ely months—past fields were wav- with tall grass, they are now te unto harvest with three-bed- n ranch-style homes.

ast spring several families of the field Avenue Baptist Church liv- on the far south side of Mil- kee, Wisconsin, began to meet ottage prayer meetings. They d the Lord for His will con- ing the need for a local gospel ess. The Lord answered by both ving the need and providing means.

n May 6 we held our first day school and morning wor- service in five temporary school dings. These buildings are lo- d in a subdivision of three hun- dwelling units with an average ree young children per family. e are several other subdivisions in the area very similar to this one and many more are being built. Most of the residents are the families of war veterans with their many children.

Nine months ago the hills were covered with farm fields, today with homes. Nine months ago the farmers were harvesting corn; today we are harvesting souls. There are no other churches in the area except for one small farmers' Lutheran church. There are no playgrounds or social centers. The children are running around without anything to do—and without Christ.

But they are responding. Recently we had 122 in Sunday school. Most of these children and adults had never heard the gospel before, yet many have accepted its message. We had as many as eighty-five in vacation Bible school even though we had to drive them forty miles every day to the home church in the city.

At the moment there is absolutely no opposition to a church. One Catholic man told me, "Preacher, I can't come but I'll tell my neighbors. I think we need a church here. It's good for the community."

Two years ago another group of families from Garfield Church felt the Lord's call to start a local gospel witness in the far corner of the county. Since then they have started two missions of their own.

From these experiences it should be clear that I am thoroughly convinced of the need for suburban churches as expressed by Dr. Berg. Yet this has not changed my attitude toward the urban church—except to strengthen it!

Our home church, the Garfield Avenue Baptist Church (in fellowship with the General Association of Regular Baptist Churches), is located on Milwaukee's near north side and is served by Dr. William E. Kuhnle.

Five years ago we were faced with the question of a location for our new building. Our members were spread out over a four-county area in all directions from the church. As a result, just about every section of the Greater Milwaukee area was taken into consideration. After much prayer, private consideration and public discussion, the church was unanimous in voting to stay where we were.

Two major factors were the cause of this. We came to realize that because our members were so spread out no new location would please more than a few. The second reason was not nearly so clear to us then as it is now: we would be leaving the heart of the city without a real gospel witness.

During the ensuing five years in our new building at the old location, the Lord has made the wisdom of His will then revealed to us abundantly clear. We realized then that the area would be without a gospel witness, but we didn't realize how serious that would be. We do now.

Milwaukee is a great industrial center (there are seven distinct industries which bring larger incomes into the city than beer, by the way) and the home of several national and international corporations. Every year these firms bring many people into the city on a

temporary basis for training or indoctrination. Most of these are young people, some married and some single. Many of them are just out of college. Since they will be in the city for only a short while, they do not buy a home in the suburbs but rent an apartment downtown or near downtown. These people look for a church in the main part of the city near good transportation. Even if they have a car, they don't like to travel way out to the suburbs because they are unfamiliar with the area.

If we had moved out, we would have missed these folk. Some of them come to us with no gospel background and accept Christ as their Saviour. Others come from a good background but are weak in the faith; they receive spiritual strength. Still others come with a strong faith and active zeal, and they refresh and encourage us.

One of these young men came to us to enter a graduate engineering training program with a large corporation. The first time in church he accepted Christ and began to seek the Lord's will in this new light. He met and fell in love with one of our young ladies. She, too, had come to us unsaved. She was from a small town up north and worked in the city—and was very lost. One Sunday morning she tuned in the church's broadcast and, as a result, came out to church where she found the Lord. These two went to seminary and are now serving the Lord in a new work in the girl's home town.

Another group which we would have missed, for similar reasons, are the students from the several colleges and universities in the city. These young people can't travel all around the area looking for a gospel-preaching church; they look for one somewhat near campus. And we are there, ready and able to help them.

Milwaukee has always been known as a good "leave" town for military personnel. With several Army, Navy and Air Force establishments nearby, the city is crowded with servicemen every week end. These men, so in need of the Saviour, would never get up on Sunday morning after a long night "on the town" and make their way out to a church in the suburbs. But many of them will drop in on a church near their hotel or the YMCA.

Many of them, of course, won't do that. So we go after them. Every Sunday morning several men make a couple of trips each down to the USO with their cars. They offer the men free transportation to and from a Protestant church service and a free home-cooked Sunday noon dinner. Not many can resist that very easily—and many don't try. Every Sunday the sanctua is colored by the deep blue of t Navy, the blue-gray of the Air For and the olive drab of the Army. A not infrequently do we see men uniform go forward at the invitati for salvation.

But these three reasons for downtown church have always listed, though not to the same ext as they now do. It was stated t the new successful suburban wo increased our appreciation of urban work.

The reason is that while we "out in the sticks" we know that are not there without root a support. Back in the city is a la church which is praying for and w us. They are kept informed of victories and needs. They supply with music and personnel. A realizing that it is in every sense missionary project, they give fre of their tithes and offerings to h us. It is not much easier to star mission church in the suburbs wi out home church support than i for a missionary to do such overse

Therefore, in addition to the m istry to the urban residents, t porary residents, students and s icemen, we need that home chu in the city to be our home base. these reasons *the urban church m not be abandoned!* ◆

(For more on this subject see "Lett page 12.)

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Quotes from the Fathers

There is no real happiness in this life save that which is the result of a peaceful heart. . . . The soul which gives itself wholly and without reserve to God is filled with His own peace; and inasmuch as we are prone to grow like that to which we are closely united, the closer we draw to our God so much the stronger and more steadfast and more tranquil shall we become.—Grou.

Our houses are built, our vineyards are planted, around the base of a volcano. They may be fair and flourishing today; tomorrow, ashes may be all that remains. Open your hands wide, then, while they contain any blessings to bestow; for of that which you give you can never be deprived.—Edward Payson.

In Defense of Parents

CONCLUSION

By A. W. TOZER

S I said in a previous article, I not want to place myself on the e of delinquent parents. I only nt to defend those good men and men who have the misfortune to the parents of wayward children. No one could feel more strongly n I do about the thousands of ng people who are being be- yed and sold to the devil right their own home by evil parents ose only qualification for parent- od is shared by the beasts in the nyard. Parents can and frequent- do by bad example, abuse or glect, ruin the lives of their chil- n, and there is nothing that I ld say or would want to say in ir defense.

Over against this there are the nble, God-fearing parents who 're tried in every way possible to ng up their children in the nur- e and faith of Christ, but who spite of strong crying and tears e had to stand helplessly by and ch a loved boy or girl take the ad way toward destruction. For ry father or mother going through bitter valley of sorrow because a wayward child I have the pest and tenderest sympathy, and their sake I have written what now will be an extremely un- ular piece.

The idea that if a boy or girl goes ng the parents are to blame, not / be but *are* without qualifica- , is, I repeat, a stupid conclusion ched without evidence by persons gically ignorant from too much ning. It ignores the multitudinous ors in modern society that go nfluence character and determine duct. It further ignores the fact t there are some persons who e to unsocial or antisocial conduct naturally and as avidly as a duck es to water. The widespread ion that "there is no such thing as a bad boy" is too unrealistic and starry-eyed to be taken seriously by anyone who will look hard at the facts. Those who hold such a notion do so as a kind of pseudo-learned fad and in the face of every evidence to the contrary.

Now, in the eyes of a holy God we are all delinquents. "There is none righteous, no, not one . . . They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). Christ died for us all or we should all perish without exception. No man who knows his own heart believes he is ready to die in peace without the benefits of the mediatorial work of Christ in his behalf. We must all have an advocate with God, Jesus Christ the righteous.

So we find ourselves part of a fallen human society not good enough for heaven but not yet consigned to hell, and we must get along together somehow. While the members of society are lost as God sees it, there is still enough human goodness among them to enable them to live together and carry on their normal activities in a more or less ordered manner. To achieve this it is necessary that the individual members of society conform to some kind of code. Whether this code be the simple unwritten rules of the Stone-Age Danis or the highly complex statutes of a civilized country, the peace of the community requires that these rules be obeyed. The world of mankind manages to get on because the vast majority of persons do obey.

It is the duty of parents to train their children to obey the rules laid down by the organized community. Most children, God be praised, are fairly amenable to social pressures and soon learn to obey the code that brings the approval of family, friends and, of course, the civil authorities. But here and there will be found a rebel who refuses to submit. He makes his own rules and breaks those of home and society that stand in his way. Such a one we call a delinquent when he is young and an outlaw when he is older.

Now, how does the young rebel get that way? A whole generation of Americans has grown up on the teaching that his parents are to blame and should be held responsible, even if in the home there should be a dozen others, all of whom lead exemplary lives and reflect honor upon their upbringing. The dozen upstanding citizens are ignored. Obviously they just "growed." The parents did only one thing, viz., train up the one wayward rebel to be a delinquent. Such a philosophy as this passes for learned because it has the backing of the right theorists and no one wants to be thought out of step.

For every wayward youth led astray by his or her parents it is my conviction that there are a hundred who have left the path of rectitude because of other influences. The same school of thought that hatched out the blame-the-parents cult also brought forth a few years back the evil notion that "children should not be repressed while their personality is maturing, but granted complete freedom of self-expression lest they develop complexes that will cause psychological trauma later in life." Reduced to plain English this means that any attempt to curb the destructive impulses of any little hooligan in the home or school is old-fashioned nonsense and should never be made. We have only lately emerged from this quagmire of pedagogical lunacy and there is

still moral mud all over the place. Sensible old-fashioned parents who knew better all the time just could not in every instance counteract the effect of such teaching on their children. The wonder is not that a few delinquents resulted; the big wonder is that so many good decent parents managed in spite of everything to rear so many fine children of whom they have every just reason to be proud.

Hard in the wake of the "self-expression" fad came World War II which glorified violence, tore apart families and snatched millions of young men and women, many of whom were actually still little more than children, away from the safety of parental influence and exposed them to the most sordid and uncivilized aspects of life known among so-called civilized man.

As if this was not victory enough for the devil, postwar times brought such an eruption of raw sex, liquor, divorce and "glamour" as would not be believed if it were not before our eyes. Through the media of radio and television these things have been introduced into the home where they may be seen every day by children still in rompers. For years true Christians properly spurned the theatre and later the movies because there a false and evil view of life is presented as right and normal, and every sacred precinct of life from conception to death is exploited for filthy lucre's sake without shame. Now it is no longer necessary to go to the public theatre to see a show. Almost every home has been converted into a theatre, and the parents who try to keep their children free from the perverted concepts of sex exhibited on TV, and from beer songs and glorified love triangles, are up against a wave of pressure too great to resist. If they refuse to invite Hollywood into their homes the children simply duck across the street to a pal's house and see the whole show for nothing.

Thus the same society which, in certain of its aspects, goes out to destroy our children has shrewdly contrived by a bit of none too subtle jugglery to throw the blame on the parents when the vicious machine finally grinds some weak boy or girl to powder.

But there is a just God in heaven, and He observes all the secret thoughts as well as the overt acts of men. He will not suffer the righteous to stand under the shadow of false accusation longer than is good for them. Those good and humble parents who vexed their righteous souls in tears and long vigils while trying to rear a family of children for God in a world geared to ruin them may take heart. The righteous Lord knows all about Mother and Dad. He will not excuse wrongdoing, but neither will He condemn godly parents for the deeds done by a godless society.

So, Mother and Dad, pray on. It may be that the Good Shepherd will yet find that straying lamb of yours for whom you have shed so many bitter tears. It would be like Him to do it. ◆ ◆ ◆

Quotes from Our Contemporari

ERIC N. ROBERTS, in *The Life Faith*, says:

"Every child of God is meant be godly. He is to heed Goc Word, do God's will, worship God's house, work in God's vineyar seek God's likeness. For him Gc alone, in Christ, is the meaning a inspiration of life."

L. F. E. WILKINSON, in *The Life Faith*, says the Christian worke like the "corn of wheat," must fa into the ground to die to self:

"Are you resisting the death? have known men turned down wh have offered for the ministry; I hav had to meet candidates who hav been turned down for the missio field, because they have never bee broken. Self stuck out half a mile

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The Faithfulness of God

By J. HUDSON TAYLOR

WANT of trust is at the root of almost all our sins and all our weaknesses; and how shall we escape it but by looking to Him and observing His faithfulness? . . . The man who holds God's faithfulness will not be foolhardy or reckless, but he will be ready for every emergency. The man who holds God's faithfulness will dare to obey Him, however impolitic it may appear.

Abraham held God's faithfulness and offered up Isaac, "accounting that God was able to raise him up, even from the dead." Moses held God's faithfulness and led the millions of Israel into the waste, howling wilderness. Joshua knew Israel well and was ignorant neither of the fortifications of the Canaanites nor of their martial prowess, but he held God's faithfulness and led Israel across the Jordan. The apostles held God's faithfulness and were not daunted by the hatred of the Jews or the hostility of the heathen. "And what shall I more say? for the time would fail me to tell" of those who, holding God's faithfulness, had faith, and by it "subdued kingdoms, wrought righteousness, obtained promises . . . out of wea ness were made strong, waxe valiant in fight, turned to flight th armies of the aliens."

Satan, too, has his creed: Dou God's faithfulness. "Hath God sai Are you not mistaken as to His co mands? He could not really me just that. You take an extreme vie give too literal a meaning to th words." How constantly and, al how successfully are such argume used to prevent wholehearted tru in God, wholehearted consecrati to God! All God's giants have be weak men who did great things f God because they reckoned on H being with them.

O beloved friends, if there is living God, faithful and true, l us hold His faithfulness. Holdin His faithfulness, we may face wi calm and sober but confident assu ance of victory every difficulty an danger; we may count on gra for the work, on pecuniary aid, needful facilities and on ultima success. Let us not give Him partial trust, but daily, hourly ser Him, counting on *His faithfulnes* "He is faithful." ◆ ◆

DAVID R. ENLOW, Editor

T HOME

ew England group gets Sunday school award: *hristian Life* magazine announced in Chicago it had resented its "Association of the Year Award" to the ew England Sunday School Association. The non-enominational monthly announced at the same time ıe presentation of two "Sunday School Superintendent f the Year Awards" to Clifford Raad and Robert Shallen-erg, of Judson Baptist Church, Oak Park, Ill. This hurch also was the recipient of the Sunday School of ıe Year Award for 1956 for the Chicago area from the reater Chicago Sunday School Association.

●

Vheaton reaffirms stand on inspiration: Sixteen Wheaton ollege professors of Bible and Philosophy released a atement prepared at the request of Dr. V. R. Edman, resident, "confirming allegiance to its historic position ıd present conviction that the Holy Scriptures are the ıspired Word of God. These Scriptures properly in-rpreted in their total context, and in their natural sense ccording to the usage of their day, teach the truth with-ıt any error."

●

Vorld afraid of violence, Niemöller says: Dr. Martin iemöller, president of the Evangelical Church of Hesse-assau in Germany, told nine thousand persons at a eformation rally in Kiel Auditorium at St. Louis, Mo., ıat the world is afraid of its own powers of violence ınd can only be saved by suffering and forgiving love. Ve must not give ourselves to our own ideas and our wn beliefs, for both are dangerous," he said, "but we ıust remember that God's promise to His children stands. hrist is the way, the truth and the life for a world ı which men are caught in the nets of pride and despair."

●

Iission group observes twenty-fifth anniversary: The Vorld Wide Prayer and Missionary Union recently cele-rated its twenty-fifth year at Chicago, Executive Director Villiam A. Paul reported. Gross missionary income for ıe past year totaled more than $100,000, and funds were ent to forty-nine mission boards and individuals on the oreign fields and to twenty-nine home mission boards.

BROAD

ays scrolls prove authenticity of Gospels: The Dead ea Scrolls prove in a "striking way" the authenticity f the Gospels, Rev. John M. Oesterreicher said at New-ark, N. J. He is director of Seton Hall University's Institute of Judeo-Christian Studies and editor of its yearbook, *The Bridge.* Addressing the annual convocation of the institute, he said the Qumran scrolls offer historical evidence of the intimate tie between ancient Israel and the Church of Christ.

●

Two theology students killed in Budapest: Two students at the Hungarian Reformed Church's Theological Academy in Budapest were killed during the anti-Soviet rebellion in that country, according to information received at World Council of Churches' headquarters in Geneva. The academy's dean, Dr. Laszlo Pap, also reported that the Student Christian Movement, formerly banned by the Hungarian regime, has been reactivated. He said that Lutheran Bishop Lajos Ordass, recently rehabilitated by the Hungarian government and church officials, was safe.

●

Pakistan premier refutes Peiping report: Prime Minister Hussein S. Suhrawardy, of Pakistan, refuted a report by the Peiping Radio that he had said there was religious freedom in China. Arriving in Hong Kong after an official visit to China, he expressed surprise when told the radio station had quoted him as saying he was "gratified to find that the people in China enjoy religious freedom."

MISSIONS

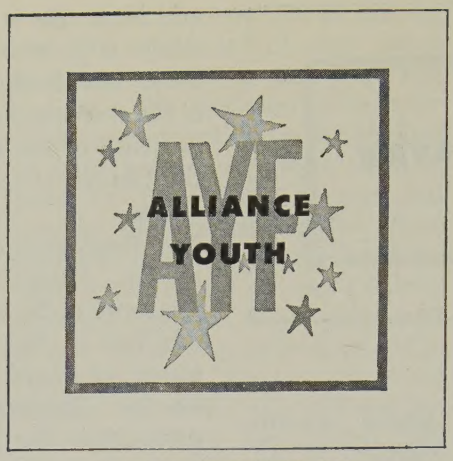
New Spanish magazine to be called "Verbo": *Verbo* will be the name of the new Spanish language evangelical monthly to appear soon on Latin American newsstands. This announcement was made by coördinator Paul Sheetz, of The Evangelical Alliance Mission. Headquarters are being established in Buenos Aires. This name, which means "Word," was selected to avoid legal entanglements with magazines having names similar to *Vida,* the title previously adopted. The first issue will be published early next year.

PEOPLE SAY

Dr. Eugene L. Smith, of New York, a secretary of the Methodist Board of Missions: "Some observers talk pessimistically about great difficulties facing missions. But those difficulties are signs that the church is progressing, because a vital church draws out demonic evil opposition. We are on the threshold of a new era in which the church truly will become a world church and not merely a church strong only in North Europe and North America."

THE PRESS

Protestants launch colporteur training program: A new program of intensive training for colporteurs—traveling evangelists of Bible societies—was inaugurated at the John Knox House, a student center maintained at Geneva, Switzerland, by the Presbyterian Church in the U. S. A. Eight students are enrolled in the program sponsored jointly by the Bible societies in Switzerland, Belgium and France.



ROBERT E. CUTBIRTH, Editor

Are You a Frustrated Christian?

By REV. WARREN THOMPSON, *Minneapolis, Minn.*

The term "frustrate" in this mid-twentieth-century era is employed in many different fields of human living, but in none is it so tragic as when it describes the present experience of the professed Christian.

A frustrated Christian is one who has been discouraged and defeated so many times that he has given up the battle. He is thoroughly convinced that he is a failure and any hope of being a spiritual success is extremely dim. In this mental and spiritual state he remains stagnant and sterile. Sad to say, many of our own Alliance youth find themselves in this terrible state. The tragedy is not that so many fall to this low ebb but that they remain there.

It appears from a thoughtful analysis that the cause of such frustrations is threefold: Christian young people are running without tidings, living without power and aspiring without gifts.

Let us look for a moment at the first phase of the cause: *running without tidings.* The basis of all inward conflict is the discrepancy between the real and the ideal, between what I am and what I know I ought to be. The deepest soul sorrow is the uneasiness that settles down when we see a wide gulf between what we are and what we would like to be. This oftentimes is brought about by running without tidings.

In Second Samuel 18 we have an illustration of this very thing. King David's army had won the victory on the battlefield, but in the conflict Absalom had been killed. Two men were present and anxious to bear the message to David. One of the men knew the details of the disaster; the other did not. Ahimaaz, who did not know the details, outran Cushi, who knew the entire story, but when he arrived he had little to say. So David set him aside and waited for Cushi to tell the tragic story. Ahimaaz symbolizes the real; Cushi, the ideal. It is evident that there was a wide gulf between the two and, in consequence, Ahimaaz was a discouraged, frustrated man.

It is true the King's business requires haste (1 Sam. 21:8), but it is also true that it requires preparation. One of the most frustrating moments in your life is that when you are called upon to give a defense of your faith and you cannot do it, or an unusual opportunity develops to witness for Christ and you know not what to say. The only way out is the rugged road of preparation. I urge you to read the Bible, study the Bible and memorize the Bible.

Or perhaps you are constantly frustrated because you are *living without power.* Most people in enlightened America know the standards of Christian living long before they become Christians. When you accepted Christ as your Saviour you determined in heart that you wer going to be the kind of Christia the Bible speaks about. Howeve the day of inventory came aroun and you saw the wide chasm betwee the real and the ideal. Immediate there was a collapse. The persc most discouraged and disheartene over a poorly lived Christian life the person living in constant defe If you are suffering in this manne you need not remain so!

May I ask you a question? Wou God call you to the way witho providing power to walk in th way? You will agree when I s that it is unthinkable. If He di then Christianity would be a tantali ing mockery. The Scripture say "But as many as received him, them gave he *power* to become th sons of God. . . . Ye shall receiv *power,* after that the Holy Gho is come upon you." God has pr vided power for Christian living an that power is the power of the Ho Ghost. If you are a failure an frustrated, try living the Christia life on this basis of power and you find your way out of despair.

Other times Christians are frustr ed because they find themselv *aspiring without gifts.* Gifts are Go given capacities or abilities for ser ice. The Bible tells us a numb of things about the gifts of th Spirit, among which is the tru that God gives them as He will whomsoever He will. One of th difficult problems of Christian you people is that they aspire longing for a certain position in the wo of God, then awaken to the fact th are not gifted for it. Following th day of awakening is heartbreak an frustration. Some even go so f as to attempt some kind of servi or ministry without any gifts qualifications, but too often the a tempt ends in failure.

To help you out of your quandar I would suggest four simple rule (1) Decide what gift or gifts a yours by the grace of God. (2) I satisfied with God's choice for yo (3) Stir up the gift of God whi is in you. (4) Practice your gi wherever and whenever God direc

May your Christian life be happy, satisfying life as you run wi tidings, live with power and aspi with gifts.

The Power of Prayer

By MRS. M. M. SAWYER, *Laos*

Time and time again in our experience as missionaries we have been made extremely conscious of the effectiveness of prayer support in the homeland. A recent experience reminded us once more that our praying friends are colaborers in the ministry of spreading the gospel in Laos.

My husband with Pastor Moun, the head of the Luang Prabang Provincial Church Committee, spent a week end among the young Christians in an isolated Mèo village called Dean Pha. In one home they were amazed to meet an old tribal woman — frail, withered, partially blind and gray-headed—who claimed to be 108 years old. Just a few months before, this old grandmother, having outlived her own children, came from the province of Xieng Khouang to join her grandchildren who had recently moved to this province of Luang Prabang. Birth certificates or written records are nonexistent among the majority of tribal people so that the actual age of the old grandmother cannot be verified, but by her appearance she obviously has lived many years beyond the span of life of the average tribesman, which is fifty years.

On the occasion of this visit, the old grandmother heard the gospel from a preacher for the first time. Some of her grandchildren had accepted Jesus as their Saviour in recent years and they have given witness of their experience with Christ. Grandmother attended all the services held during the visit and was earnestly exhorted by the pastor and missionary to accept Jesus. She declined, saying, as so many do, that she would wait awhile.

When my husband returned home and told about meeting the old grandmother, I wrote asking the ladies of the missionary prayer band at the Gospel Tabernacle in Louisville, Kentucky, to intercede that God would move upon the heart of this old grandmother to accept Jesus ere it is too late.

A letter came back assuring us of their prayers. Yesterday, approximately six weeks later, the elder among the Christians there came to visit and smilingly told us, "Grandmother has entered Jesus and now she will go to heaven when she dies." He is her great grandson. How we rejoice that God in His tender mercy answered prayer and salvation has come to this old lady.

Such a definite answer to the prayer of our coworkers in the homeland moves us to urge others to share in this blessed and glorious ministry. "Ask of me, and I shall give thee the heathen for thine inheritance."

Planting Time in Africa

By EMMA WOOLEDGE

Fear that famine will overtake them causes the African farmers of the Upper Volta in French West Africa to hasten their planting. Rains were late this year, yet the people would not attempt to cultivate their land until the first heavy showers of the wet season had thoroughly soaked the ground. They know the uselessness of sowing in the hard, dry ground.

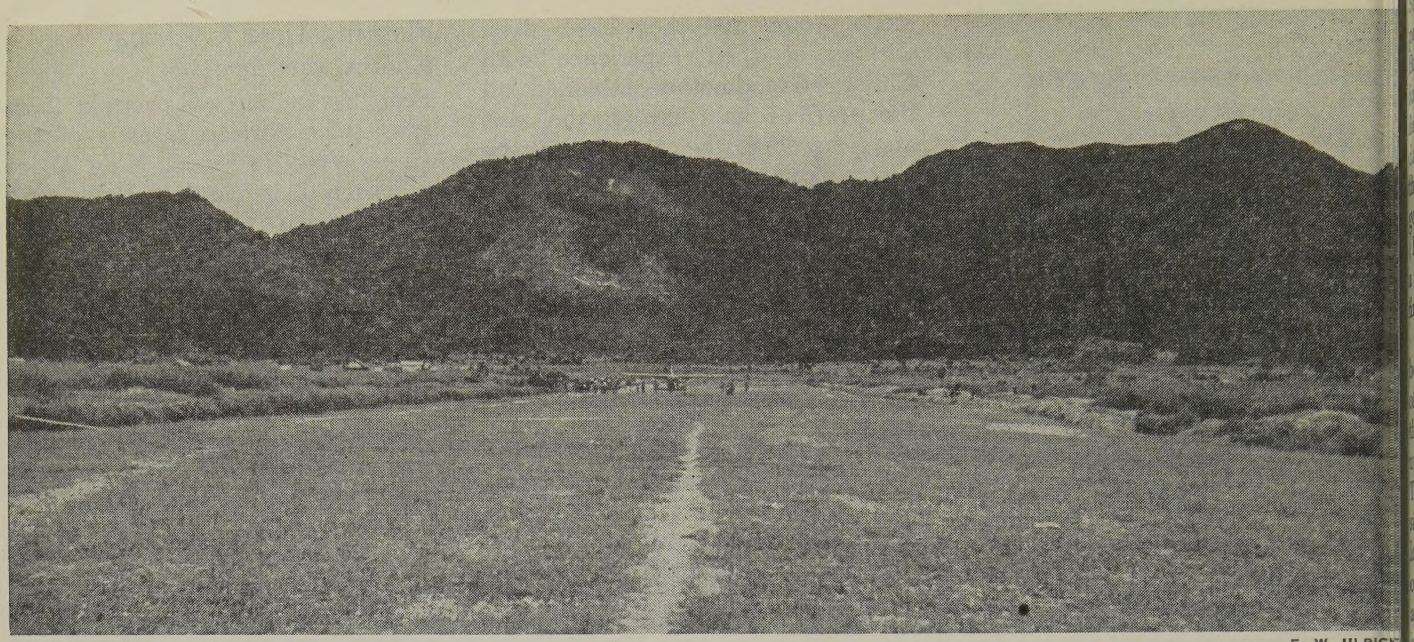
As terrible as is a famine of food for the body, there is a famine of the Word of God which is even more terrible. Goaded by a vision of what it means for these people to be lost, missionaries often become too eager in sowing gospel seed. The hearts of people must also be softened with showers of tearful intercession before they can receive the Word and bring forth a harvest of righteousness.

Part of the unreceptive attitude people show toward the gospel is due to our not always being able to preach to them in their own languages. They understand Bambara, which is the trade language, but to gain an entrance for the gospel someone must be able to speak to them in their mother tongue. There are three languages in this area.

Women who come as maternity

(Continued on page 15)

LAOS MISSIONARIES: *Standing, Messrs. M. M. Sawyer, C. E. Gustafson, J. W. Whipple, T. J. Andrianoff, G. W. Tubbs, G. E. Roffe. Sitting, Mrs. Sawyer, Mrs. Gustafson, Mrs. Whipple, Mrs. Andrianoff, Mrs. Tubbs, Mrs. Roffe.*



E. W. ULRICH

Obano, where the Kapauku uprising took place, is the site of the airstrip for the Wissel Lakes area and was the location of the Kapauku school conducted by Miss Stringer.

The Kapauku Uprising

By REV. R. M. CHRISMAN

LETTERS WRITTEN NOVEMBER 6 AND 7 BY REV. R. M. CHRISMAN WERE RECEIVED NOVEMBER 14 AT HEADQUARTERS. THEY GIVE IN FULLER DETAIL THE STORY OF THE KAPAUKU UPRISING AT THE WISSEL LAKES WHICH WAS REPORTED PREVIOUSLY.

BROTHER ULRICH brought me over to Obano on Friday, November 2. We had a good flight and were met by Brothers Troutman and Post and Miss Stringer. Miss Stringer had her students at the airstrip as a welcome delegation. I deeply appreciated the welcome and the song that they sang for us.

After a short time of fellowship with Miss Stringer and others, Mr. Post and I proceeded to Enarotali while Brothers Ulrich and Troutman went to Nabire to prepare for an air drop which they planned to make on the morning of November 3 (Saturday) to our colleagues in the Ilaga Valley. The weather was such that they could not get through to the Ilaga, however, so they came down at Obano.

It was previously planned that there should be a dedication service for the plane at the Obano airstrip Saturday morning after the drop was made in the Ilaga. The missionary family and a number of native workers and others went over to Obano for this. It had been raining, but the weather cleared off just long enough for the service. Mr. Lesnussa, the Indonesian teacher, read the Scripture in Malay and prayed. Brother Troutman read the Scripture in English, and Mr. Post translated my remarks and then he prayed in Malay. We were all joyful over the privilege of participating in the dedication of the plane and were expectant of a fruitful ministry for it. Miss Stringer and Mr. Ulrich returned with us after the dedication to spend the night and Sunday at Enarotali.

Sunday morning, after the service led by Mr. Lesnussa at Obano, there was an uprising among the Kapaukus in that area. This came as a surprise to all. From information now available the cause seems to be entirely racial and instigated because pigs were dying from disease and because the governmen took disciplinary action in the Oba no area on account of murder which had occurred there over a recent past period. The Kapauku broke into the house where Brothe Lesnussa, his wife and two childre of other workers were, and kille them, mutilating the bodies; the burned the dwellings, the churc building, the school building an dormitories, storerooms and car penter's house. The carpenter use by the Mission was also killed an his wife and children reportedl killed. The natives used their axes o the plane. There were two police men guarding the plane. They to were killed.

As soon as the word reache Enarotali that something was hap pening at Obano we went by boa to see what could be done. On th way we met a native who told u what had taken place, so we re turned to report to the police. Lat

unday afternoon two boatloads of olicemen and our own boat with Brothers Troutman and Ulrich left or Obano. The police boats arrived irst and they went in. Since it was lark and our men had no protection hey returned to Enarotali without going to the scene of the incident. Later in the evening we received report from the local officials confirming what I have reported above.)

Needless to say, our hearts have been deeply burdened over the loss of the Indonesian brethren and over the uprising and its possible effect upon the propagation of the gospel. The missionary group spent considerable time in prayer and we are looking to God to make this tragedy contribute to the salvation of souls and the establishing of His church here in New Guinea.

Miss Stringer lost everything except the clothes she had on and the few things she brought for the weekend stay with the ladies here at Enarotali. I am sure you will be making her need known both to the friends in the States and to the Alliance group in Holland. We certainly praise the Lord that Miss Stringer came over with us and was not present when the attack took place.

While the tension continues round about us, and even threats of attack upon the foreign community at Enarotali, the Mission family is standing up very well. There is a fine spirit both pertaining to the losses of the natives and in regard to their own personal security. Brother Troutman has been taking care of all of the business details and entering into the sorrows and needs of the natives in a very fine way.

November 7, 1956

Since last Sunday's attack at Obano, Enarotali has been threatened, causing much unrest among the natives in this town and environs. Large numbers of Kapaukus are now in the hills behind the Mission property.* They were first seen yesterday morning poised there on the mountainside. The administrator ordered all Mission personnel to congregate at the local hotel building about 9:00 A. M. yesteray.

In the evening of November 6 all were transferred to the Dutch doctor's house, which was turned over entirely to us. All slept here last night. The men took turns standing watch (sitting in real comfort) throughout the night per the request of the administrator. Though enemy warriors were in the outlying area, all was quiet.

On Monday the 5th two government planes brought in about fifteen police from Biak, and supplies. There are only thirty or so local police, half of whom have been on guard at Obano. This morning another plane load arrived. As soon as one more plane with defense men and Sten guns has come it is felt that Enarotali can be defended.

The Christians (Kapaukus and others) are standing by in a most loyal manner, doing everything they can to help. They lament the uprising and are eager to help defend. It is also reported that the Monis are becoming aroused and joining hands with the Kapaukus.

I called for the Cattos to come to Enarotali because there were rumors of Tigi being attacked. The government plane picked them up and brought them here yesterday. They are well. Those at Ilaga and Homejo are not believed to be in any danger.

The missionary family here is holding up wonderfully. There is a fine spirit of trust and confidence in the Lord. We are having much good fellowship over the Word and in prayer.

We have not been permitted to go over to Obano yet. All reports of the destruction of our buildings, the killings and the damage to the plane have been confirmed over and over again by the administrator, the chief of police and the continuation students, all of whom are now here except the two children students who were killed.

We are confident and restful in the Lord. This need not be a great setback in reaching these peoples for Christ.

[Messrs. Ulrich and Catto visited Obano on November 8 and confirmed the complete destruction of the Mission buildings and plane. On November 16 Mr. Chrisman cabled that the uprisings in the vicinity of Enarotali had continued, and requested constant prayer for the missionaries and the Kapauku believers. At that time all other stations were still unaffected.]

Saviour, sprinkle many nations;
Fruitful let Thy sorrows be;
By Thy pains and consolations
Draw the Gentiles unto Thee:
Of Thy cross the wondrous story,
Be it to the nations told;
Let them see Thee in Thy glory
And Thy mercy manifold.

—A. C. Coxe.

H. CATTO

These Kapauku teachers occupy nine stations in the Tigi Lake area. They need much prayer that the Lord will keep them from yielding to temptation. There are about ninety believers in three of these stations.

*A cable November 10 reported that the attackers were repulsed after three days.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. H. Donavon Anderson left New York on November 20 for New Guinea. After graduating from the Western Canadian Bible Institute in Regina, Sask., they served three years in Arcola, Sask. They are members of the Alliance church in Calgary, Alta., which is also Mr. Anderson's home. Mrs. Anderson comes from Owen Sound, Ont. They will be stationed in the Baliem Valley.

On Furlough

Rev. A. F. Ratzloff arrived in New York November 16 from French West Africa. Mr. Ratzloff is returning for his second furlough, having first gone to the field in 1946. He will join his wife and family, who came home in August, in Mountain Lake, Minn.

With the Lord

John Ezra Norton, seventy-eight, of Coshocton, Ohio, died October 28 of a cerebral hemorrhage.

Mr. Norton was born December 21, 1877, in Ellichpur, India, a son of Albert and Mary Kelly Norton. He returned to this country at an early age to receive his education and then in 1899 returned to India to assist his father in missionary work at the Boys' Christian Home Mission, Dhond, India, an institution for orphaned and destitute boys. He was an interdenominational missionary. He continued his missionary work until March, 1955, when he returned to this country because of failing health.

In 1917 he married Emma Hester Elliott in Barriach, India, and she survives. Also surviving is one daughter, Margaret Ruth, who is continuing her father's work in India.

The New Generation

To *Mr. and Mrs. Howard Bowers*, Quakertown, Pa., a son, Howard Daniel, Jr., on October 12.

To *Rev. and Mrs. David R. Jones*, Scranton, Pa., a son, Douglas Paul, on October 14.

To *Rev. and Mrs. Gerald Welbourn*, Allentown, Pa., a son, Douglas Gerald, on October 26.

To *Rev. and Mrs. Jack Conley*, Cogan Station, Pa., a son, Ernest Scott, on October 31.

To *Mr. and Mrs. William Hazlett*, Greensburg, Pa., a daughter, Ruth Irene, on October 28.

Deliverance Campaign at New Castle

A very profitable "Deliverance Campaign" was conducted in the Hoover Heights Tabernacle of The Christian and Missionary Alliance, New Castle, Pa., October 16 to 28, by Rev. William H. Lewellen, evangelist of Clymer, N. Y.

Many received spiritual help and a number of outstanding healings were reported. A young woman was instantly healed from a goiter; a nine-year-old lad was healed from a serious malady and a lady was delivered from a heart ailment. Rev. H. M. Rambo, the pastor, writes that there were many additional manifestations of God's power during the campaign.

Revival in High Point

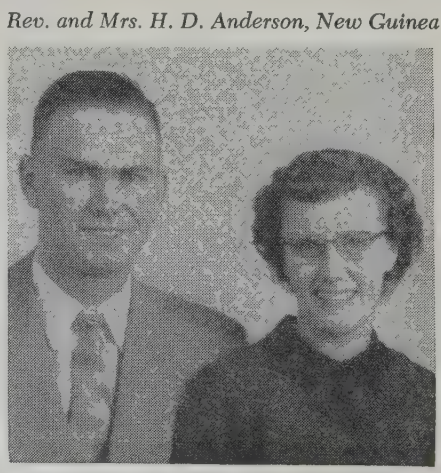
The Gospel Tabernacle in High Point, N. C., enjoyed days of unusual spiritual refreshing during special services held October 21 through November 4 by Rev. T. J. Spier. Writes the pastor, Rev. J. E. Nelson, "There were professions of faith in Christ in several of the services, but that is far from the whole story. The God-anointed ministry of the evangelist was used in such a way that a sweet savor was left upon the whole congregation. There was much reconsecration and renewing of vows, and person after person praised God for accomplishments during these days."

The Tabernacle has recently appointed Rev. Martin L. Edwards as minister of music. William Payne, former pastor in Burlington, N. C., is the assistant pastor.

Beaver Valley Ladies Rally

Representatives of ten prayer bands of the Beaver Valley (Pa.) area met for their fall rally at West Bridgewater on Monday evening, November 5. There were 125 present to enjoy a study of

Rev. and Mrs. H. D. Anderson, New Guinea



the latest advances in New Guinea and to hear a message from Mrs. James Evans, of India. A special session of prayer was held for New Guinea.

Letters

Opening New Churches

The article (Nov. 7) disturbed me greatly . . . "Spot surveys and enlisting interested people" bring together a group generally destitute of spirituality and shot through with worldliness. A real spiritual movement called a revival . . . is still God's only method of providing the atmosphere of spiritual parenthood, a basic essential in gospel work. Anything less is spiritual counterfeit, a house built upon the sand. Prayer, prevailing prayer, and faithful preaching of the Word are the only method I can find used in the New Testament.—Rev. R. P. House, *Greybull, Wyo.*

The small, neighborhood church offers many potentially appealing features. It provides a more intimate Christian fellowship and relates evangelistic responsibility to a specific area. It would seem to provide a better chance of putting Christian faith to work in the areas of normal, everyday activity.

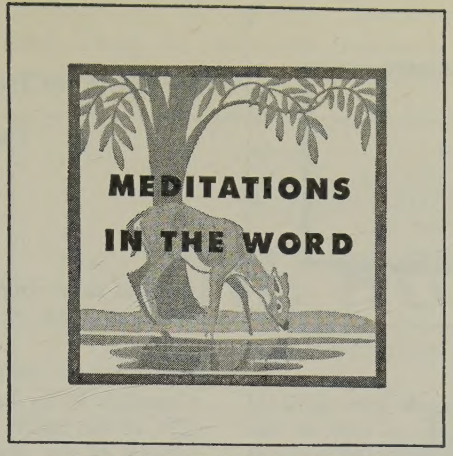
However, the evacuation of the churches from the older areas often creates serious problems. The churches which remain are commonly of the fashionable downtown variety, drawing their members from scattered suburban areas and not actually serving the area in which the church buildings are located. As a result, such areas become the stronghold of the more bizarre sect groups.

Man and God in the City (Kenneth D. Miller, Friendship Press, 1954) is an excellent treatment of the whole problem. Chapters 8, 9 and 10 are especially pertinent to the city-vs.-suburbs controversy. Dr. Miller was for many years the head of the New York City Mission Society.—Rev. P. Kenneth Morse, *Shannondale Presbyterian Church, Knoxville, Tenn.*

Getting from God—or Yielding to Him

I was impressed with the editorial in the October 24 issue, on the New Birth. Rev. P. W. Reidhead has deplored the overemphasis of this "personal worker" conscious age. It has seemed to me the modern-day "converts" are not well born or perhaps are stillborn. This might account for the trend of: "Jesus will do all kinds of things for you and will make you happy and take your burdens away if you will just accept Him."

The attitude of saints in years past has been: "Lord, I am Thine. Take me, and do with me what Thou wilt; dispose of me as it seemeth best unto Thee." There seems to be more emphasis now upon what a man can get from God, and less emphasis upon the fact that God wants the man to yield himself unreservedly to His will and purpose.—Daniel Evans, *Myrtle Point, Ore.*



Compiled by EDITH M. BEYERLE

Sunday

DAILY READING—Leviticus 18:24-30.
DAILY TEXT—"*Defile not ye yourselves in any of these things*" (verse 24).

Personal purity in all our habits and social relations is . . . required under the most solemn sanctions. This is amplified in a great number of particulars which at first sight might seem to shock our finer sensibilities; but that they are mentioned implies the necessity of the warning and of our ceaseless vigilance if we would maintain our character and life unspotted and unblamable. In keeping with this thought is the admonitory fact that in the most elevated and spiritual of the New Testament epistles the picture of our innermost communion with God and our partnership in the exaltation of our risen Lord is followed by the most explicit warnings to the very persons who had been thus represented as sealed by the Spirit and seated with Christ in heavenly places, to watch against lying, anger, lust, covetousness and the most gross and abominable sins (Eph. 5:3-18). These warnings were the more necessary because of the gross licentiousness of ancient heathen nations.—A. B. SIMPSON.

Monday

DAILY READING—Luke 24:46-53.
DAILY TEXT—"*Tarry ye in the city of Jerusalem, until ye be endued with power from on high*" (verse 49).

Paul attributed the success of his ministry to the Holy Ghost. He speaks of his ministry in these words: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. 1:5). The ministry is dynamic. It is not "in word only." Jesus recognized that such a ministry was necessary for the evangelization of the world. When He left the world, He commanded His disciples to tarry at Jerusalem until they were baptized with the Holy Ghost. When the disciples received the baptism of the Holy Ghost they launched the greatest spiritual crusade of the ages. They commanded the attention of an unbelieving world. The world marveled at their boldness and took knowledge of them that they had been with Jesus. There were three thousand converts in a single day in the city of Jerusalem, and it was noised abroad concerning the mighty works of God.—THE HERALD.

Tuesday

DAILY READING—Psalm 69:29-36.
DAILY TEXT—"*Your heart shall live that seek God*" (verse 32).

The more we seek . . . the more we perceive the importance of what we seek; and feel that life without . . . conscious union of the soul with God is insupportable. As we continue striving in prayer we are led to examine ourselves earnestly to see if there is anything in our way of life that is displeasing to God. We become very scrupulous, very severe with ourselves; we cut off an indulgence here and an indulgence there, and wonder how we should have formerly been so careless. Duties that we had not formerly dreamed of now discover themselves to us; we find that we were before very ill acquainted with the will of God. . . . More and more we see the absolute necessity of drawing nigh to God and strengthening ourselves in the consciousness of our indissoluble union with Him in Christ.—GEORGE BOWEN.

Wednesday

DAILY READING—2 Samuel 23:1-7.
DAILY TEXT—"*A morning without clouds*" (verse 4).

No clouds are there! No mystery and no shadow;
No dark enigmas hard to understand!
No tears are there, no weeping and no sadness,
For there it is a cloudless, tearless land.

No clouds! No clouds at all! The Saviour's presence,
Seraphic music, and angelic song,
And bliss, beyond all human comprehending,
Are 'mongst the joys which to those there belong.

—J. DANSON SMITH.

Thursday

DAILY READING—Matthew 18:11-19.
DAILY TEXT—"*If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven*" (verse 19).

My mother, when she had a large family of children gathered around her, made a covenant with three neighbors—three mothers. They would meet once a week to pray for the salvation of their children until all were converted. This was not known until after my mother's death, the covenant then being revealed by one of the survivors. We used to say, "Mother, where are you going?" and she would say, "I am just going out a little while, over to the neighbor's." They kept on in that covenant until all their families were brought into the kingdom of God, myself the last; and I trace that line of results back to an evening many years before, when my grandmother commended our family to Christ.—T. DEWITT TALMAGE.

Friday

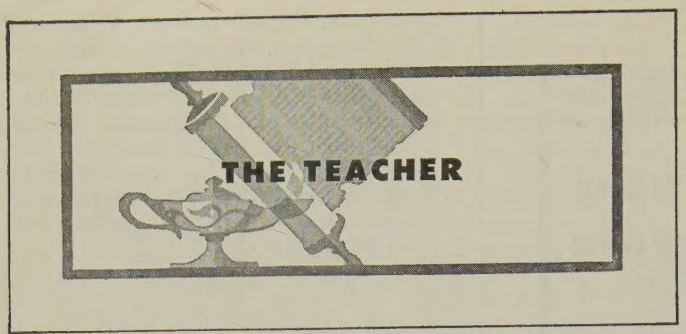
DAILY READING—2 Kings 2:1-8.
DAILY TEXT—"*They two went over on dry ground*" (verse 8).

This is the second time that the River Jordan was miraculously touched by Almighty God and the water-soaked river bed became dry ground. We read about the first instance in Joshua 3:17. In all the hundreds of years which separated the two crossings, one of nearly 3,000,000 people and the other of two lone prophets, the power of God had diminished not one whit. He was and is the Eternal God with the same authority and power in the todays as in the yesterdays (cf. Heb. 13:8). It is faith-inspiring, too, to know deep in one's heart that when necessary God will exercise His almightiness in behalf of the individual as well as for a great host. But the mantle of God's power must be used, and the feet of faith must step into the turbulent waves. God could do much more for all of us were we not so afraid of "losing face" if our faith venture did not *seem* to succeed. "The people that do know their God shall be strong, and do exploits" (Dan. 11:32).—PAMEH.

Saturday

DAILY READING—Psalm 34:1-10.
DAILY TEXT—"*I will bless the Lord at all times: his praise shall continually be in my mouth*" (verse 1).

Many Christians fail to resist Satan at all times. When he wishes you to examine some injury in your body, slow about healing; when he calls attention to a cough you may have and suggests you have tuberculosis; when you are suffering from tired nerves and Satan tells you that you are going to have nervous prostration; when the devil, at a time when you are fighting a great battle, perhaps the greatest of your life, tells you that God has forsaken you; when your finances become involved and in the natural you can see no way of escape and Satan whispers, "You are going to lose all you have and become a pauper"; or when a lifelong friend in whom you had perfect confidence "goes wrong" and the evil one attempts to cause you to lose faith in humanity—in all such cases refuse to listen to the devil or look at what he wishes you to see. . . . Especially when under stress, do not worry or become disturbed; do not murmur or complain; do not feel sorry for yourself, but continue to praise God and resist Satan.—PISGAH.



By DON J. KENYON

SUNDAY SCHOOL LESSON—DECEMBER 16, 1956

The Way of Christian Love

1 Corinthians 13

GOLDEN TEXT

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 CORINTHIANS 13:13.

BACKGROUND AND LESSON ORIENTATION

The major problem of the Corinthian church was spiritual immaturity (3:1). The pagan background, as well as the social environment of these people, had militated against Paul's ministry among them. He had invested much time and energy in the work there. Since it was one of the major cities of Macedonia, a great deal of the success and permanency of the European mission depended on it. Paul writes to a great variety of issues. The importance of his letter and the response to it must not be underestimated. The tone of the second epistle shows that this first letter had its effect. If Paul could establish this church in purity and stability and maturity as a bulwark against paganism, it would become the key and pattern of all his subsequent work in Macedonia. The thirteenth chapter is written regarding the problem of the right exercise of spiritual gifts.

CONTEXTUAL CONSIDERATIONS

Chapters 12 to 14 deal with the proper manifestation of the gifts of the Spirit. The entire Godhead is concerned with the activity of the church (12:4-6). Spiritual gifts fall into three main divisions: (1) defining the church's position (12:8); (2) the display of the church's power (12:9, 10a); (3) the declaration of the church's joy (12:10b). These are all produced in the believer by the Spirit. Some gifts by their intrinsic nature had the power to minister to the needs of the entire body in a great measure. The value of the gift was in its ability to minister in the greatest way to the majority. The Corinthians showed their immaturity by preferring tongues to prophecy. The personal test in the use of the gift is in the motive for its manifestation. Love is the highest and most enduring motive. This is what Corinth lacked.

SIMPLIFIED OUTLINE

1. *The Necessity of Love*—1 Corinthians 13:1-3.
2. *The Character of Love*—1 Corinthians 13:4-8a.
3. *The Supremacy of Love*—1 Corinthians 13:8b-13.

KEY WORD ANALYSIS

(1) "Faileth"—*pipte* (v. 8a), actually meaning to fall. Compare Luke 16:17 where it is used of the impossibility for the failure of one aspect of the law. Paul does not mean to imply that love has never suffered a failure so much as to say that love is enduring.

(2) "Fail"—*katargeo* (v. 8b). Although translated the same as above, this verb means "to reduce to inactivity." As it is used in Ephesians 2:15 and Second Timothy 1:10, it means "to abolish." It also may be rendered "to bring to naught." The gift of prophecy, so common in the Early Church before the writing of the New Testament, became unnecessary because the written Word took the place of the prophecy.

COMMENTARY ON THE PRINTED TEXT

1. *The Necessity of Love* (1 Cor. 13: 1-3).

Paul boldly asserts by the Spirit that all Christian manifestation of gifts must be motivated by love for Christ and for His Body to have validity in His kingdom. This implies that some individuals, though not in prominent place, may have quietly manifested the quality of love. It also implies that others had forgotten that such display without the motivation of love was reduced to absolute *nothing*.

Thank God for a divine evaluation in such matters; people are apt to forget true values. This covers public ministry, prophecy, scriptural research, faith, philanthropy and even martyrdom. Schaff records in his church history how people offered themselves for martyrdom, thinking they would thereby be assured of heaven.

2. *The Character of Love* (1 Cor. 13: 4-8a).

Having declared love as the qualifying force for all Christian activity, Paul describes the character of true love. The Greek word *agape* is the most exalted New Testament term for Spirit-motivated love. It is described actively by such terms as patience, kindness, magnanimity, humility, self-abnegation, modesty, restraint, purity, an absence of vindictiveness, loving-kindness, faith and steadfastness.

The implication is not that to be a Christian one must always manifest all these traits; it is rather that these are the qualities which love manifests, and when others of a carnal variety are manifested, we do not love. It would be unreasonable to say that there was not a great deal of conduct that was unlovely. Paul writes this to instruct the reader as to the character of divine love and how men act when they act in love.

3. *The Supremacy of Love* (1 Cor. 13: 8b-13).

This jewel of truth is crowned by showing the eternal and supreme position of love. Prophecies, tongues, knowledge, all serve a purpose which is part of the redemptive pattern in our age. These having served their purpose will vanish. We are limited in knowledge and power. All things in the kingdom of God tend toward fulfillment and completion. That which has aided in the culmination of the pattern will ultimately become a memory.

Thus the Christian should as quickly as possible put away the immature aspects necessary to his spiritual development and lay hold upon those things which will develop him into a strong, mature man of God, so that the transition into eternity will not be such a shock to his spiritual sensibilities.

Faith, an indispensable quality, will someday become sight. Hope, even the blessed hope, will someday become realization. But love will always be love. The Christian cannot develop too much of it. To love only those who love us is selfish; sinners do that. But when we reach forth and love our enemies, we manifest the love of Jesus.

HELPFUL HINTS FOR LESSON PREPARATION

(1) Give careful attention to the context. Just as the setting enhances the beauty of a perfect jewel, just so the setting of this chapter, although mundane, makes the eternal shine forth in glory. (2) Note that prophecy is the greatest gift because it helps the most people in the greatest way. Gifts of the Spirit were not only given to enjoy, they were given to minister—and that in *love*.

Planting Time in Africa

(Continued from page 9)

cases understand the language of love as we endeavor to care for them, but even that requires interpretation and we long to have them hear a clear message of salvation from someone who speaks their native dialect. My days are so filled with the duties of the dispensary that little time is left for studying two or three other languages in addition to Bambara.

My fervent prayer is that soon will come a patient to whom I can talk freely because she has a good understanding of this trade language. Then when the truth has probed to the depths of her heart and such a one has repented before God, I pray that the burden for her own people will be so heavy upon her that her lips will be opened to them in a speech familiar to them. Her conduct and attitude will also be a living demonstration of the things we try so hard to tell them.

Another reason for the hardness of the spiritual soil is the heavy consumption of beer. A large per cent of the people are saturated most of the time. It is not a pleasant picture. At times disgust threatens to replace compassion as we look upon them. Yet Jesus came not to call the righteous but sinners to repentance.

A low moral standard has corrupted the people and made them dull of hearing. When a person is married, one of the blessings all his friends wish him is, "May this be the beginning of a long succession of marriages." To have only one husband or only one wife is contrary to the African way of thinking.

We praise God that nothing is too hard for Him. He who was not willing that any should perish is able to soften sin-encrusted hearts. The coldness and indifference of Christians must first be replaced by loving concern which will cause them to weep until the precious seed can be planted in good soil.

"If any man love the world, the love of the Father is not in him." . . . After all, it is by the general bent of a man's life, by his heart-impulses and secret desires, his spontaneous actions and abiding motives that his generation is declared.—DRUMMOND.

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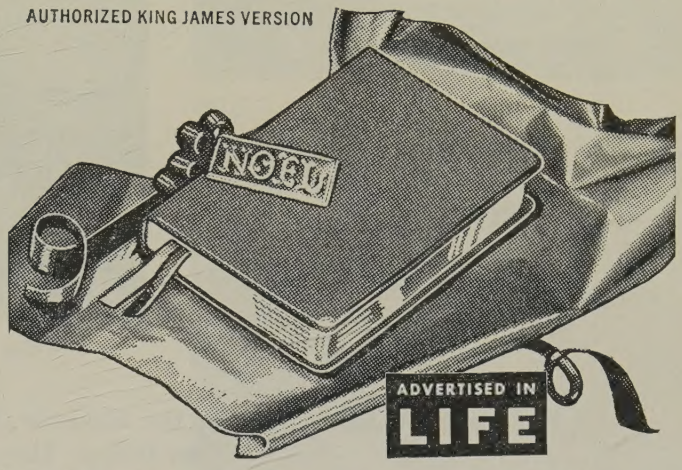

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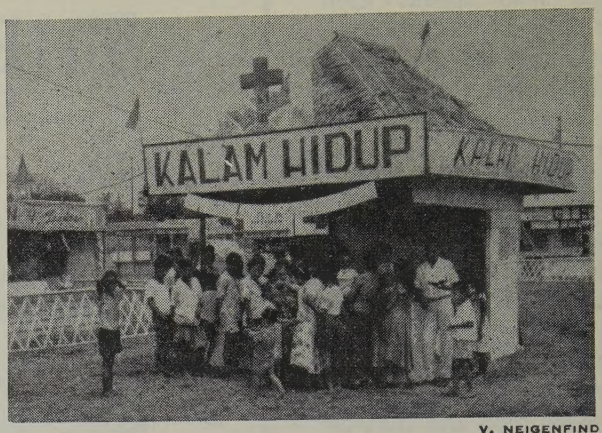

V. NEIGENFIND

The Bible booth at the Makassar fair

ONE of the busiest booths at the Makassar Trade Fair was one displaying above its counter the name *Kalam Hidup*. The gospel booth was ready on the opening day of the fair and became a center of intense activity every night throughout the six weeks of the exhibition.

Students from the Makassar Bible School erected the booth and when the grounds were open they circulated through the crowds selling Bibles and gospel literature. Members of the faculty and other Christian workers spoke to the throngs of people, using attractive posters to hold attention. These public meetings resulted in many persons seeking private interviews so that they might learn more fully about the gospel.

The student in charge of the *Kalam Hidup* booth had once been a Moslem. He particularly welcomed opportunities to deal with Moslems. When they approached in an argumentative mood they were always amazed at this Christian's knowledge of the Koran. On a number of occasions after he had read passages to them from the New Testament and told how Christ had set him free, the listeners eagerly accepted tracts and bought quantities of literature, particularly Gospels.

Recordings of evangelistic messages in the Indonesian language attracted attentive listeners also, and slides on Bible themes were projected while one of the workers briefly explained their significance and applied the teaching to his auditors.

Thousands of tracts were freely distributed all over the fairgrounds. One young man who paused immediately to read the one he had received was overheard exclaiming, "This *is* good news."

Amid this great exhibition of natural resources, agricultural products, with impressive displays of industrial and commercial progress, Indonesian Christians bore an effective witness to Christ. Eternal realities claimed the attention of celebrating crowds. Seed that has been sown in this manner must be watered with the tears of faithful intercessors.

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